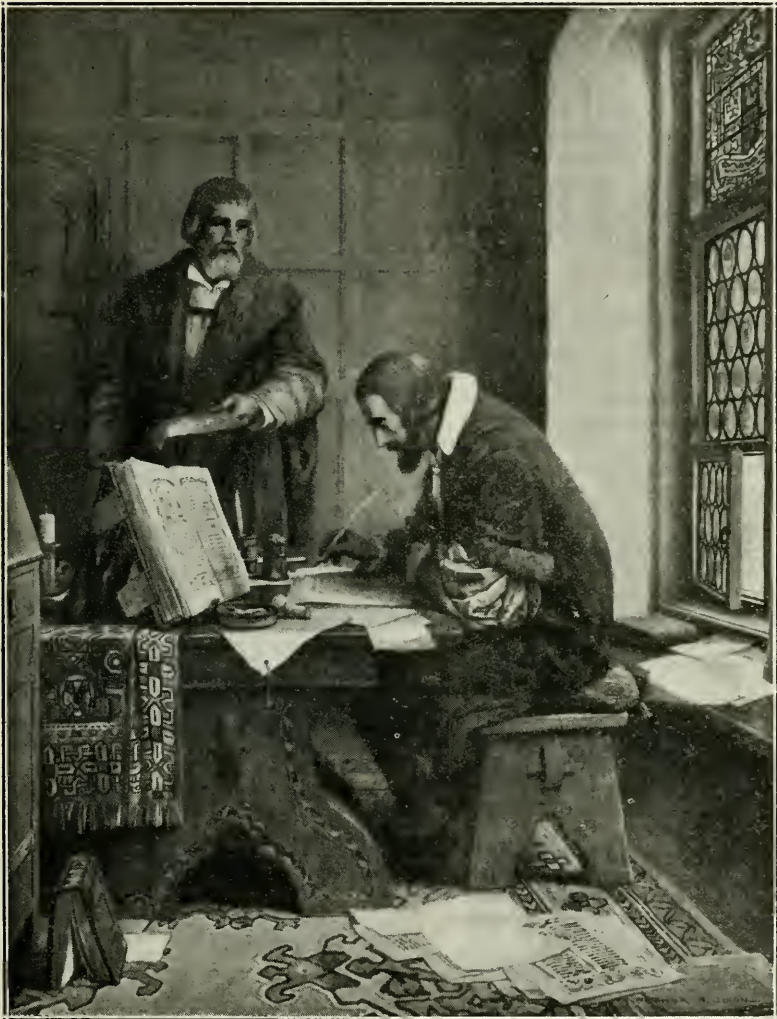


THE LATTER-DAY SAINTS'  
**MILLENNIAL STAR**

ESTABLISHED IN 1840



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**William Tyndale Translating The Bible**

(From the painting by Arthur A. Dixon.)

*Four Centuries Ago, He Died A Martyr's Death.*

(See article page 646)

## THE FREE AGENCY OF MAN

By ELDER ARTHUR WINTER

KNOW this, that every soul is free  
To choose his life and what he'll be ;  
For this eternal truth is given,  
That God will force no man to heaven.

He'll call, persuade, direct aright,  
And bless with wisdom, love and light ;  
In nameless ways be good and kind,  
But never force the human mind.

**T**HESSE two stanzas of a well known Latter-day Saint hymn express in poetic language one of the cardinal principles of the Church of Jesus Christ of Latter-day Saints—the principle of free agency. According to our belief, man, in the sight of God, is a free agent. The Almighty gives him the right to choose for himself. Before him are placed the principles of right and wrong, truth and error, good and evil ; and he is left to make his own choice. There is no compulsion in the Gospel of Christ. The Great Creator thus recognizes and acknowledges man, not as a mere “worm of the dust,” but as a thinking, reasoning, sentient being, possessed of Godlike attributes and capable of determining his own course.

### A Fundamental Belief

ONE of the fundamental beliefs of the Latter-day Saint Church is that of man's free agency. In this sermon, Elder Winter explains in complete, concise form the reasons for such a belief. As he points out, God has always allowed His children the right to exercise their free agency, even to choosing another ruler to govern in His stead.

Born in Nottingham December 20, 1864, Elder Winter joined the Church when a youth and emigrated to Utah. He began working in the Church offices as an errand boy at the age of 19. Now, after 52 years of continuous service, he is chief clerk in the office of the First Presidency and secretary and treasurer of the Church board of education. He has the unusual record of serving under five of the seven presidents who have presided over the Church since its founding 106 years ago. For many years he was a member of the High Council of Ensign Stake and at present is president of the Stake High Priests.

Free agency is an eternal principle. It is not a product of this earth, no more than man is. Man came here from a previous existence. Free agency came with him. It is God's universal gift to man.

Throughout human history the operation of it is clearly revealed. The Scriptures contain many illustrations of it. From the beginning of time God has given commandments and pleaded with men to observe them, so that they might enjoy the promised blessings ; but He has never compelled obedience.

This gift is a precious heritage, yet it should always be remembered that a corresponding measure of responsibility goes along with it. In the Mormon philosophy of life every man is responsible for his own acts. Nor can he

escape or shift that responsibility. If he were deprived of his agency and forced to do wrong, he could not consistently be held accountable for it. But given the right to choose for himself, he

must accept the responsibility of his own acts and be prepared to meet the consequences.

As with individuals, so with nations. Nations are but organized multiples of men and women. And the principle of free agency applies to them as to the individual. God leaves the nations free to act according to their desire. If they walk in righteousness before Him they are blessed and prospered. But if they walk in iniquity and ignore justice, virtue and truth; if, in the exercise of their agency, they sow the seeds of disintegration and destruction, then they should not complain when destruction comes upon them.

In the course of human history many nations have risen and fallen. What has led to their fall? Their own acts. They have been responsible for their own downfall.

Sometimes men are inclined to blame God for calamities that come upon them and upon nations. Instead of admitting their guilt and acknowledging that these things are but the natural result of their own evil ways, they indict the Almighty. A striking illustration of this attitude developed during and after the World War. Men lost faith in the Supreme Being because forsooth He permitted the war to occur, with all its attendant horrors. They spoke in bitterness and said, "If there is a God, why does He allow such a dreadful catastrophe?" "We don't believe there is a God, otherwise such horrible things would not be permitted." Expressions of this nature are not uncommon



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**The Prophet Samuel\***

" . . . The Lord said . . . hearken to their voice and make them a king."

even today. As a result, millions of people have become indifferent to religion.

Now, is God the author of war? Does He delight in it? Is He responsible for it? Most assuredly not. The nations themselves are responsible for war. Every right-thinking man knows that. But some will say, "Why does the Lord, who is omnipotent and all-powerful, allow such terrible things to happen? If He loves His children, why doesn't He prevent war?" The answer to all such criticisms is to be found in the doctrine here enunciated. Men and nations are agents unto themselves and the Lord does not interfere with the exercise of their agency. Sometimes He steps in and overrules in the affairs of men and nations for the accomplishment of His own purposes. It is written that He maketh even the wrath of man to praise Him. But in doing so there is

\*From the painting by Charles Sheldon.

no infringement upon the agency of man. So if men will persist in quarreling and fighting, if nations will not live at peace with one another, they must be prepared to abide the consequences. Certainly they should not be so cowardly as to charge the Almighty with the calamities that come upon them by reason of their own acts.

When the Lord made Israel His covenant people and they became a nation, He recognized this divine principle of free agency and acknowledged their right of choice. For 300 years or more Israel had been under the rule of Prophets and Judges, appointed of the Lord. But the time came when they were not satisfied with that kind of government. All the nations roundabout had kings to rule over them. Why should they not have a king? The glamour and pomp of kingly rule perhaps fascinated them. So the Elders of Israel gathered themselves together and presented the matter to the Prophet Samuel, in these words:

“Behold, thou art old, and thy sons walk not in thy ways; now make us a king to judge us like all the nations.”

Samuel was displeased at the request. Perchance, like Elijah afterwards, he was jealous for the Lord God of Israel, and regarded this as disloyalty to Him. So he prayed to the Lord about it, and the Lord said unto him:

“Hearken unto the voice of the people in all that they say unto thee; for they have not rejected thee, but they have rejected me, that I should not reign over them.”

Samuel did as the Lord commanded. At the same time he solemnly warned Israel of what they might expect if a king should reign over them. He pictured how the king would take their fields and their vineyards, their sheep and their cattle, their servants and even their sons and their daughters at his own pleasure.

“Nevertheless, the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us:

“That we also may be like all the nations. . . .”

“And the Lord said unto Samuel, Hearken unto their voice, and make them a king.”

Thus the Lord had respect to the wishes of Israel, notwithstanding He knew it was not for their good. He recognized their privilege to choose for themselves, in the exercise of their free agency. They wanted a king to rule over them. So be it.

**I**N the Church of Jesus Christ of Latter-day Saints the doctrine of free agency is fundamental. The Prophet Joseph Smith taught it in the very beginning. It furnishes the background of one of our Articles of Faith, which reads: “We claim the privilege of worshipping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may.”

Here is recognized the privilege of men, in the exercise of their free agency, to worship what they please; to believe in God or not to believe in Him; to belong to whatever church they may desire, or to no church at all. No church has the right to force any man to become a member. No church has the right to persecute a man because he may choose to belong to another church. The true Church of Christ never persecutes. It is not within the province of any church to persecute a man because of his belief or

*(Continued on page 652)*

## SISTER LYMAN ATTENDS INTERNATIONAL COUNCIL

PARLIAMENT TERRACE, Liverpool was the scene of an unusual gathering on November 16, 1883. It had been called by Dr. E. Whittle to meet two American women who had been touring England and France on behalf of the Woman Suffrage Movement, conferring with leaders in the two countries on the subject. They were Mrs. Elizabeth Cady Stanton and Miss Susan B. Anthony.

As a result of that meeting, attended by Suffrage leaders from all over Great Britain, plans for an international organization to carry on the Woman Suffrage campaign throughout the world were formed. The

desire expressed there for a definitely formulated organization for this special purpose, together with the ideas of Mrs. May Wright Sewell for a great organization which would include all phases of women's work, culminated five years later in Washington, D.C., when the International Council of Women was formed, with women from 53 national organizations

in seven countries constituting its membership. An English woman, Mrs. Millicent Garrett Fawcett, was elected president. Today, the International Council of Women comprises more than thirty nations. It is now in session in Dubrovnik, Yugoslavia, convening September 28 to October 9.

One of the ten delegates officially representing the National Council of Women of the United States is Sister Amy Brown Lyman, wife of President Richard R. Lyman, and first counsellor in the general presidency of the Women's Relief Society of the Church. It is the second time she has been a delegate to the International Council. She represented the United States Council at a

similar meeting held in 1925, in Washington, D.C. Sister Lyman has also served as recording secretary, auditor, and third vice-president of America's National Council.

At the meeting of the International Council held two years ago in Paris (July 2-12, 1934), Sister Louise Y. Robison, general president of the Relief Society, was one of the ten delegates officially representing the United States.

Lady Aberdeen, Countess of Tamar, is the incumbent president of the International Council of Women and is presiding at the current sessions. She has been identified with the organization since its inception and has served several terms as president. When she and Lord Aberdeen visited Utah in 1915, Sister Lyman acted as their official escort in their travels about the State.

The Women's Relief Society of the Latter-day Saint Church was one of the original organizations invited to join

the National Council when it was formed along with the International Council in 1888. The Relief Society is now the oldest existing women's organization in America.

In a recent letter to Sister Lyman, Mrs. Ruth Haller Ottoway, president of the United States Council of Women, stated:

"We are happy that you are to be a member of the American delegation. . . . As a former officer of the National Council of Women and a representative of both the Young Women's Mutual Improvement Association and the National Women's Relief Society, two of the most important member organizations. . . . I am sure you will be a most valuable member of the sessions."  
—PARRY D. SORENSEN.



Lady Aberdeen

Presides Over Council.

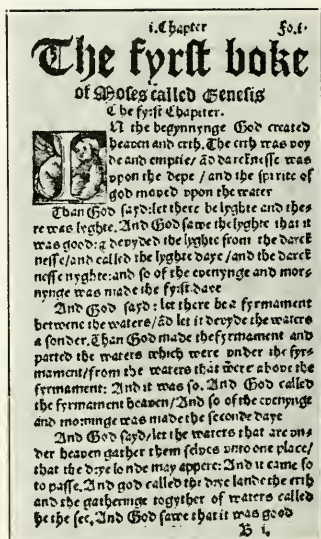
## THE MAN WHO BROUGHT THE BIBLE TO BRITAIN

By Elder Parry D. Sorensen

**T**HERE is perhaps no story, ancient or modern, that is more fascinating, no story that is so closely interwoven with the development of the Christian world than the story of the Bible. It is a tale without parallel. One chapter in this absorbing narrative is of especial interest to the people of Great Britain, for it heralded the dawn of the Great Reformation that swept the country during the sixteenth century. That chapter is about

William Tyndale, the man who was strangled and burned at the stake October 6, 1536 near Vilvorden Castle, six miles from Brussels, Belgium. He died a true martyr to his cause. Today, 400 years later he is revered as the man who brought the Bible to Great Britain.

True, William Tyndale was not the first man to translate the Book of books into English. As far back as 870 A.D., Caedmon, a monk of Whitby, paraphrased the Bible story into Anglo-Saxon verse. King Alfred, when he tried to found his own educational system, had used a translation of his own as the reading book. John Wycliffe's version, translated from the Latin, was published in 1382. But it was Tyndale who made it possible for the ploughboy and servant to read and discover the wonderful truths of the Scriptures. Whereas Wycliffe's volumes were laboriously prepared by copyists who required ten months



A page from Tyndale's Bible

In four years, 15,000 copies were printed.

to complete a single copy, Tyndale's were turned out at the rate of hundreds per day. Wycliffe's Bibles cost the equivalent of £40, Tyndale's were within the reach of practically everyone's purse. Although others translated it before him, Tyndale has no equal among those translators who either preceded or followed him. Almost all of the authorized version of the New Testament today and at least half of the Old is copied from Tyndale's version.

William Tyndale was born near the Welsh border, in Gloucestershire in 1483, a century after Wycliffe's death. A thoughtful, studious youth, he earned distinction in Oxford for his scholarship. Then he went to Cambridge, where he met Erasmus, the great Greek scholar of that day. Erasmus had just completed his Greek testament through a comparison of ancient manuscripts. First studying the book out of mere scholarly curiosity, Tyndale soon found himself reading and rereading with ever deepening interest. Out of that grew a resolve to put this wondrous truth into the hands of everyone. To that end he dedicated his life.

He began translating the original Greek into English. As he

gradually progressed with the task, he sought the assistance from influential circles which would allow him to pursue the translation with more vigour. He finally found a friend in the person of Henry Monmouth, a London merchant. In his home he assiduously, but quietly, applied himself for almost a year.

A growing spirit of unrest and hostility in the country at that time plainly indicated that he would be unable to publish his translation in England. Therefore, in 1524 he left his native land, never to set foot on it again. He continued to work at his translation in Hamburg, Germany. The next year he was in Cologne and sheets of his quarto New Testament were in the printer's hands.

Printing had been invented by Johann Gutenberg about 75 years before, and with this new magical art as his ally, he was prepared to spread the Bible over the length and breadth of Eng-

(Continued on page 650)

### "STAR" POSITIONS CHANGE HANDS

WITH this issue the associate editorship of the *Millennial Star* changes hands. Elder Wendell J. Ashton is succeeded by Elder Parry D. Sorensen. Elder Ashton was released Wednesday, September 23, to return to his Salt Lake City home.

No similar period in recent history of the *Star* has seen a greater change in the publication than that since Elder Ashton began his



Fred R. Glade

A most efficient circulation manager.

duties in the spring of 1935. The circulation has more than trebled in that time and many features added in the 74 issues he edited. Chief among these was the picture on the first page and more generous use of pictures throughout. He introduced the feature, "This Week in Mormon History," which ran for 33 issues, beginning February 20, 1936. It is interesting to note that he has written 103 pages of Church history for this feature in that time, besides other articles appearing from time to time.



Wendell J. Ashton

Has edited 74 issues of the *Star*.

Besides his work on the *Star*, Elder Ashton has coached the missionary baseball team in London for the past two years. This team won the National Baseball Association Cup in 1935, being Britain's first national championship baseball team, and was runner-up for the national title this year.

Another change in the *Star* personnel came this week with the release of Elder Fred R. Glade, who has been a most efficient circulation manager since May 30, 1935. He is also returning to his home in Salt Lake City. Elder E. Leon Mather has been appointed to succeed him as circulation manager.

THURSDAY, OCTOBER 8, 1936

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EDITORIAL

THE WORLD'S GREATEST NEED—RELIGION

**I**N these trying times at this critical moment in the world's history mankind needs most the Gospel of Jesus Christ. The heavens have been opened, the voice of the Lord has been heard, the angel spoken of in Holy Writ has flown through the midst of heaven, saying with a loud voice: "Fear God, and give glory to him; for the hour of his judgment is come." (Revelation 14:7.)

The main hope of this torn and baffled world, in our judgment, is to be found in religion. Religion puts first that which is first. Religion turns the faces of men in the right direction. Religion calls for seeking first the rule of the divine Spirit in the hearts of men to the end that all good things necessary for worthy and joyous existence may come in their proper places and in the proper order. No other force has entered so generally and so powerfully and so continuously into the uplift and renewal of moral nature, into the shaping of men's ultimate ideals and into the formation of high personal standing and character as the clear-cut and positive sense of contact between the human and the divine.

Religion is based on faith in God. Without God we cannot have religion. Ethics and morals have undoubtedly a tremendous uplift for good. But over and above the influence for good resulting from these there is still need for religion. Faith in God makes people happier, more joyous, more hopeful. It helps them to meet the tragedies and sorrows of life more serenely.

Therefore, the great fundamental in religion is the belief in God as a Supreme Being; the belief in that religious and moral order expressed in the Bible, in the Ten Commandments, in the life of Christ and in the acceptance of the Church as the chief vehicle of religious truths, truths that are greater than science, values that are higher than reason.

It should be clearly understood that real religion cannot be founded primarily on logic; real religion must be founded on faith. Faith, like electricity, is hard to define; but, like electricity, it has tremendous power. Faith is that satisfying something which comes into humble human hearts as the result of a prayerful life of righteous living. Like affection, too, faith is not based on the logical operations of the human mind. Affection does not obey the dictates of the will, neither is it controlled by the rules of logic.

In the Church of Jesus Christ we are endeavouring to teach this great fundamental faith—faith in our fellowmen, faith in God, faith in a life beyond the grave. It has been thoughtfully said that whether there is life beyond the grave or not little observance is required to discover that those who live as if there is a life be-



yond the grave are better fathers and better mothers, better citizens and better people generally than are those who live otherwise.

It is said that the most lonely, lonesome and unhappy individual is he who says he does not know—the man who has no faith in God, no faith in a life beyond. And while the faith of which we speak cannot wholly be created by reason, nevertheless reason can justify this faith, and can ward off attacks which may be made upon it. In the language of the Scripture: “Faith is the substance of things hoped for, the evidence of things not seen.” (Hebrews 11: 1.) In the Church we are aiming to bring up our young people so that they will escape the sorrow and unhappiness which follow unbelief.

It is religion, it is faith in divine Providence, it is religion pure and undefiled that the world needs most today, and that the elders of the Church are endeavouring to their utmost to teach to all mankind.—RICHARD R. LYMAN.

## WHAT FAITH MEANS

**WE** have faith in God our Father and in Jesus Christ His Son. That faith to me is very fundamental. If I could not have it I would feel at a loss as to what to do and how to work. With that faith there is an anchor, a stone firmly set that seems to support and sustain me in all the things I have to encounter. God the Father and Jesus Christ His Son are to me realities. I believe that they are, as we teach them to be, real personages, personages who have interest in us and in our welfare. That faith carries me on through all the trials I have to undergo.

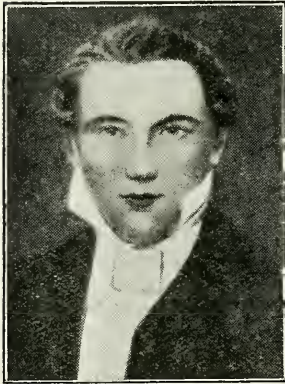
They have given us a system that has many wonderful features in it, and not the least perhaps of the wonderful principles that we call the Gospel is our belief in a future life and in the power that is vested in us to carry on through that future life with greater accomplishments, with greater attainments than we have been able to accomplish here. We believe that in the future life the organization and the association and the attachments that we form here will carry on. Were it not for that there would be many, many very sad occasions, but because of that faith these sad and trying conditions become the stepping stones to greater hopes. Whenever I see winter come I am glad because I know there will be a spring. Whenever I lie down at night I am glad of the opportunity because I know there will be sunshine on the morrow. There is a faith and hope in every winter and in every night. There is a hope in every spring, because in that spring there is a planting, and we hope for a harvest in the fall. Likewise we hope and believe that the transition from this life to another is but a step in the greater progress, the eternal progress through all the ages that are to come. We believe that we were individual identities before we came here, that we go through this sphere as an educational process, and that we shall go on to another greater, more magnificent and more wonderful sphere, and that through all the eternities to come there will be no limit in the progress that our spirits may attain to,—ELDER ANTOINE R. IVINS.

## THE MAN WHO BROUGHT THE BIBLE TO BRITAIN

*(Concluded from page 647)*

land. But when only ten sheets of his New Testament had come off the crude presses of that day, he had been forced to flee with the precious manuscript to Worms, where Luther's Reformation was then at its height.

Tyndale saw his dream fulfilled in this German city. The New Testament was published in English. It was hardly the beginning of his adventures, however. Although he had been chased from pillar to post already, there were more obstacles to overcome. The books had to get to England. It would be impossible to forward them by ordinary methods. There was too much opposition to allow that. However, many ingenious ways were devised by which to send the books. They went carefully concealed in bales of cloth, barrels, sacks of flour, wooden cases, and many other similar containers. Utmost vigilance at ports prevented many from entering, but a goodly number did get through. These were scattered over the entire country.



Joseph Smith

His life forms a remarkable parallel to Tyndale's.

Thousands of copies that were seized were burned at the old cross of St. Pauls in London. But every copy that was burned was supplanted by two more from the press. After his translation appeared in 1525, 15,000 copies were issued during the next four years.

Failing in their efforts to stem the flow of Tyndale's New Testament into the country, his opponents began a campaign of intensive verbal attacks from the pulpits. The debates between Latimer, Tyndale's friend, and Friar Buckingham are well known to students of history.

Meanwhile, as the fruits of his labours became more apparent in his homeland, Tyndale carried on and made further translations. Poverty and distress were his constant companions. His enemies became more numerous, and hampered his work to an increasing degree.

After 12 years of exile, 12 years of poverty-stricken, yet eventful, existence, Tyndale was arrested and thrown into the dungeons of the Castle of Vilvorden. The story of his arrest is typical of his entire life and is a fitting, but tragic final chapter to his career. A treacherous clergyman named Phillips won the confidence of the unsuspecting exile. Then, one day Tyndale was enticed away from his house, seized by designing enemies and put into the dungeon, betrayed by one whom he thought to be a friend.

From that miserable cell, the prisoner wrote to the governor, a simple, plaintive epistle, asking for a few of the common necessities he had possessed during exile.

"Your lordship," he wrote, "if I am to remain here during the winter, you will request the procurer to be kind enough to send me from my goods, which he has in his possession, a warmer cap, for I suffer extremely from a perpetual catarrh, which is increased by this cell; a warmer coat also, for that which I have is very thin; also a piece of cloth to patch my leggings—my shirts too are worn out."

There was no need for answering that request. Long before his arrest he had said, "If they burn me also, they shall do none other thing than I look for." He was tried for heresy, strangled at the stake and his body burned.

He did not live to see the glow of the light that his New Testament had brought. From the ashes of those seized volumes leaped the Reformation flame that swept the entire country, fanned by the breeze of the ever-increasing number who read the Book. The smuggled volumes had accomplished their work almost before Tyndale's ashes were cold. So great and rapid was the change that the most bitter opponents became the most fervent followers and leaders in the new cause. Within thirty years after his death, forty editions of Tyndale's New Testament were published and in little more than half a century King James I was directing a translation.

Amidst the constant harassing of his enemies, with death and imprisonment ever threatening, while distress, poverty and misrepresentation never allowed him peace of mind, William Tyndale carried on his work with undying zeal. Nothing short of death could end his unquenchable desire to accomplish the task he had set for himself.

**T**HE story of Tyndale's life, his struggles, the persecutions he suffered, and his devotion to his cause, forms a remarkable parallel to the life of the Prophet Joseph Smith. Both of these men, martyrs to their causes, died before the fruits of their labours became apparent. Neither lived to see the work of his earthly mission vindicated.

Joseph Smith, too, translated a heaven-inspired book. While Tyndale's was a record of Christ's teachings among the people of the Eastern Hemisphere, the Prophet's was that of His work among those of the Western Hemisphere, the ancestors of the American Red Indians.

When he began to translate the golden plates which had been delivered to him by an angel, the Prophet Joseph Smith at once became the target of abuses by many who opposed his work and wished to prevent his translation. He, too, was driven from place to place as he carried out the work he had been heaven-appointed to perform through the aid of divine inspiration. From his home in Manchester, New York, where the translation was started, he went to Harmony, Pennsylvania. After doing considerable work there, he was again forced to move back to New York State, this time to Fayette. Here the translation was completed and printing began. Manchester was the Prophet's "Hamburg," Harmony his "Cologne," and Fayette his "Worms."

Like Tyndale, Joseph Smith carried on in the furthering and perfecting of his task. Both were constantly persecuted, but never faltered in their courses of righteousness. Finally, when

each had accomplished his mission and seen his ship safely charted in the proper direction, he tasted a martyr's death.

Each was betrayed by a supposed friend. To both, those betrayals meant death. William Tyndale had his Phillips. Joseph Smith had his Governor Ford. It was upon Governor Ford's promise of complete and lawful protection that the Prophet voluntarily submitted to arrest in order that the Mormon people might be spared further persecution at the hands of hostile mobs. He was placed in Carthage Jail, where he was assassinated June 27, 1844, slightly more than three centuries after Tyndale's martyrdom.

These two great martyrs who gave the world such glorious truths lived to see little of the bountiful fruits of their labours. The foundations which they laid during dark hours of persecution and struggle stand today, added upon in abundance by the multitudes who follow after.

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## THE FREE AGENCY OF MAN

*(Concluded from page 644)*

his unbelief. And whenever or wherever men persecute an individual because of his or her religion you may know that it is not of God. Such conduct is in direct conflict with the principle of free agency, and those who indulge in it seek to destroy that principle, just as Lucifer did before the earth was created. All men have the right to worship God according to the dictates of conscience. Where such right is denied, by any government or by any church, it is contrary to the divine principle of free agency, and is not of God. Let no one hold the Almighty responsible for the acts of tyranny and persecution that have been perpetrated in the name of religion, nor for man's inhumanity to man.

The government of the Church of Christ in this dispensation is based upon the principle of free agency, coupled with the principle of common consent. These two principles go hand in hand. One is inseparably connected with the other. Both are essential to the perpetuity of the Church. From the organization of the Church to the present day they have been acknowledged and respected by the governing power. They are part of the fundamental law of the Church. They are written in the Book of Doctrine and Covenants:

No person is to be ordained to any office in this Church, where there is a regularly organized branch of the same, without the vote of the Church (20 : 65).

Here it is specifically provided that no one shall be ordained to any office without the consent of the people.

The Prophet Joseph Smith himself was impressed, in the very beginning, with the vital application of these two principles in the government of the Church. The Lord had made him a Prophet. Man had nothing to do with that. But when the time came for him to preside over the newly-organized Church the Lord instructed him that the members of the Church, in the exer-

cise of their agency, had the right to vote upon the question of accepting him as their presiding officer. Notwithstanding he was the prophet, before he could preside over the Church he had to receive the consent of those over whom he was to preside. So it has been from that time forward. It has become the established rule in the Church as a whole, and in every division of it. Those who preside do so by virtue of appointment from the Lord and by the consent of the people. No presiding officer is forced upon the people against their will. The very name of the Church—The Church of Jesus Christ of Latter-day Saints—may be interpreted as an acknowledgment of this principle. What is the meaning of such a title? Obviously it signifies that not only is it the Church of Christ, but also the Church of the Latter-day Saints. It naturally follows, therefore that in such a Church, force, oppression, unrighteous dominion, coercion, find no place and cannot be tolerated; for they are diametrically opposed to the very foundation principles of free agency and common consent upon which the Church rests. They are likewise contrary to the revealed word as recorded in the Doctrine and Covenants:

No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned (121 : 41).

The government of the Church of Jesus Christ of Latter-day Saints is a democratic organization of the highest type. For it is founded upon the eternal principle of free agency. It rests, not upon the will of a few, but upon the common consent of the whole people and Jesus Christ, our Lord and Saviour, is the supreme head.—(Adapted from a radio sermon delivered over Station KSL in Salt Lake City).

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## LIVERPOOL DISTRICT CONFERENCE

**P**RESIDENT JOSEPH J. CANNON was principal speaker at Liverpool District conference held Sunday, October 4, in Burnley Branch Chapel. District President Fred Bradbury conducted.

Other evening session speakers were Supervising Elder Spencer J. Klomp, and Elders Darrell L. Brady and Parry D. Sorensen. President Cannon explained the Latter-day Saint belief in baptism for the dead, pointing out how it is possible for those in the spirit world to accept the Gospel of Jesus Christ.

Musical numbers were furnished by Elders Alvin B. Keddington and J. Sterling Astin, who sang vocal solos, and the Millennial Chorus. Approximately 250 were in attendance.

Afternoon session speakers, conducted by Brother Robert Pickles, second counsellor in the district presidency, included Elders Richard D. Rees, J. Sterling Astin, John R. Henderson, Ralph W. Hardy, and Brother Clifford Hartley. A piano-forte solo was furnished by Sister Margaret Halgate.

President Bradbury conducted the morning meeting and also gave the district report. Elders Darrell L. Brady, Spencer J. Klomp, David Y. Rogers, Dale L. Barton and E. Clark King spoke. A testimony meeting was also held in the morning.

An illustrated lecture, "Temples of God," was presented in the chapel Saturday evening.

## NEWS OF THE CHURCH IN THE WORLD

Member of the Presiding Bishopric since 1918, Elder John Wells, second counsellor to Bishop Sylvester Q. Cannon was honoured by



John Wells

A British convert.

friends and relatives Wednesday, September 16, on the occasion of his seventy-second birthday. He was born in Nottingham, September 16, 1864. Elder Wells and Elder Arthur Winter, whose sermon furnishes the leading article for this issue, were converted at the same time in Nottingham, and came to Utah together in 1889. Both have worked in the Church offices since then, starting out together as errand boys. They rose to their responsible positions together. Prior to becoming a member of the Presiding Bishopric Elder Wells was chief clerk in the Church Offices from 1898-1918.

Last surviving brother of President Heber J. Grant, Elder Brigham

F. Grant, 80, has passed away in Los Angeles, California. Born in Salt Lake City in 1836, less than ten after the Pioneers had entered the Valley in 1847, Elder Grant had been active in the building of the West. His father, Jedediah M. Grant, who was counsellor to President Brigham Young and the first mayor of Salt Lake City, died when Brigham F. Grant was only six weeks old. In 1912, Elder Grant was named Salt Lake City's police chief, a position he held for four years. Later he managed the Latter-day Saint Hospital and the *Deseret News*, Latter-day Saint publication and oldest newspaper west of the Mississippi River. He was active in the establishment of the Boy Scout movement in the Church. Less than three weeks after, Elder Grant's wife, Sister Johanna Schullter Grant, passed away Saturday, September 19, also in Los Angeles. Born March 4, 1862 in St. Louis, Missouri, she went to Utah in 1868, where she had lived almost her entire life. Funeral services were conducted Monday, September 21. Surviving Elder and Sister Grant are four sons and a daughter.

## OF CURRENT INTEREST

Good athletes don't smoke, declared Johnny J. Seiler, world's record claimant for the 10 and 100 mile runs, on a recent visit to Salt Lake City. "Regardless of any advertisements to the contrary, good athletes cannot afford to smoke, because it definitely impairs

the breathing," Mr. Seiler said. Plenty of rest, good food and avoidance of the smoking habit was his advice for young boys desiring to become athletes. Three years ago, Mr. Seiler ran 100 miles in 16 hours, 3 minutes, and has also run 10 miles in 51 minutes.

## IRISH DISTRICT CONFERENCE NOTICE

SESSIONS of Irish District Conference will convene Sunday, October 11, at 10 and 11 a.m., and 2:30 and 6:30 p.m. in the Arcade Buildings, 122 Upper North Street, Belfast. President Joseph J. Cannon will be the principal speaker. An illustrated lecture, "Temples of God," will be given in the same hall Saturday, October 10, at 7:30 p.m.

Hull Branch Chapel Wellington Lane, Hull, will be the scene of Hull District conference sessions at 10 and 11 a.m. and 2:30 and 6:30 p.m., Sunday, October 18. President Richard R. Lyman and President Cannon will speak. The illustrated lecture, "Temples of God," will be given in the chapel Saturday, October 17, at 7:30 p.m.

## FROM THE MISSION FIELD

**Releases**—Sister Elizabeth Cornwall, British Mission Primary Supervisor for 22 months who also laboured in Newcastle and Birmingham Districts, was honourably released October 5 to return to her home in Salt Lake City.

Elder James Sterling Astin of Salt Lake City was honourably released October 5. He has laboured in Manchester and Birmingham Districts, was a member of the Mission M Men Quartette, and president of the Millennial Chorus.

Elder Richard D. Rees was honourably released October 6 to return to his Salt Lake City home. He laboured in Leeds District, was British Mission Recorder, Supervising Elder of Welsh District, and a member of the Millennial Chorus.

Elder Spencer J. Klomp of Ogden, Utah was honourably released October 6, and will return home. He laboured in Leeds and Liverpool Districts (supervising elder of the latter).

Elder Wendell J. Ashton, Associate editor of the *Millennial Star*, who also laboured in Liverpool District was honourably released September 23. He will return to his home in Salt Lake City.

**Transfer**—Elder Willard L. Fuller, Jr. was transferred from Sheffield District to the European Mission Office.

**Doings in the Districts: Bristol**—A social, conducted by Sister Doris P. Forrister, Y. W. M. I. A. president, commenced Bristol Branch M. I. A. activities recently. Members and friends participated in the enjoyable programme at Hannah More Hall. Folk dancing was directed by Sister Dorothy G. Burroughs, and games were conducted by President Herbert S. Millard.

**Hull**—Elder Lewis Jones and Supervising Elder Leland W. Thomas were principal speakers at Hull Branch conference held Saturday, September 27 in Wellington Lane Chapel. The conference was conducted by Elder Jones.

**Liverpool**—At baptismal services held in Burnley Branch Chapel Sunday, September 20, the following were baptized and confirmed: Doreen Thorley, baptized by Elder Dale L. Barton and confirmed by Elder J. Sterling Astin; Harry Gregson, baptized by Elder Barton and Ada Helen Macauley, baptized by Branch President John R. Moore and confirmed by District President Fred Bradbury.

**London**—More than forty members and friends attended the opening social of St. Albans Branch M. I. A. in the Branch hall, Spencer Street, St. Albans, September 22. The programme was arranged by Brother Ernest G. Osborn, Y. M. M. I. A. president and Sister Elsie Osborn, Y. W. M. I. A. president. Branch President William J. Jolliffe conducted. Sister May Mitchell, who is leaving shortly to reside in Australia, was presented with a token of appreciation for her work in the St. Albans Branch. Brother James R. Cunningham made the presentation.

**Sheffield**—A conjoint social held September 17 by the Rawmarsh Branch M. I. A. marked the beginning of the M. I. A. activities for the winter season. The programme, under the direction of Brother Alvin Ianson-Holton, Y. M. M. I. A. president, assisted by Sister Muriel Ianson-Holton, Y. W. M. I. A. president, included games and community singing.

**Newcastle**—Shildon and West Hartlepool Branches held their annual M. I. A. opening socials on Tuesday, September 15, and Wednesday, September 16, respectively. Sister Lanra Dimler and Sister Florence Mahmberg were in charge of both events.

Two baptismal services, conducted by District President Frederick W. Oates, were held in Sunderland Branch Chapel recently. William Kerby was baptized Wednesday, September 16, by Elder Stanford J. Robison and confirmed by Presi-

dent Oates, and Thomas Thompson was baptized by Elder Robison and confirmed by Elder John E. Cameron. Doreen Myers was baptized Saturday, September 26, by Supervising Elder Clair M. Aldrich and confirmed by President Oates.

**Irish**—Belfast Branch conference was held Sunday, September 13, under the direction of Brother Joseph Ditty. The theme of the conference, "The Everlasting Gospel," was portrayed in drama form by Sister Jean B. Cussans, Brothers Joseph Ditty and T. H. Fulton and Elders A. M. Scott and Wendell C. Fowler.

The opening social of the Belfast Branch M. I. A. was held Wednesday, September 16, in the branch hall, with Brother Joseph Ditty conducting. Several members of the branch travelled to Portrush, Sunday, September 20, to hold Sunday School there with Elders Victor L. Bingham and Joseph W. Darling, travelling missionaries from Londonderry.

**Welsh**—At baptismal services

held at Goytre Hanover, the following were baptized by Brother William A. Perry, first counsellor in the district presidency, and confirmed at services held in the home of Brother Charles Jones: William Henry Forward, confirmed by Brother Perry; Glyn Forward, confirmed by Branch President Albert Perry, and Irene Ruth Roberts, confirmed by District President R. C. Thomas.

**Scottish**—Mary Tillie Reid Buchanan was baptized at services held Saturday, September 26, by Elder Carl B. Bradshaw in the Firth of Clyde near Stevenson, Ayrshire and confirmed by Elder Alexander McLachlan, Jr. A social outing was enjoyed by members of the Glasgow Branch, September 28, at Miln-gavie.

**Norwich**—Supervising Elder Philip Badger, Elder George E. Noble, District President Alfred Burrell, and Branch President Frank M. Coleby were speakers at the Harvest Thanksgiving services held Sunday, September 27, in Lowestoft branch.

## DEATH

**ALLASON**—Brother Ernest George Allason, 47, a member of West Hartlepool Branch, died September 4th. Funeral services, conducted by Supervising Elder Clair M. Aldrich, were held Tuesday

September 8. Interment was in the West Hartlepool Old Cemetery. Elder J. LaGrande Stephens dedicated the grave. Memorial services were held Sunday, September 14, in the West Hartlepool Chapel.

## CONTENTS

The Free Agency of Man ...	642	What Faith Means ...	649
Sister Lyman Attends International Council ...	645	Liverpool District Conference...	653
The Man Who Brought the Bible to Britain ...	646	News of the Church in the World...	654
Star Positions Change Hands...	647	Irish District Conference Notice	654
Editorials: The World's Greatest Need—Religion ...	648	Of Current Interest ...	654
		From the Mission Field...	655

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